THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. X. APRIL, 1859. No. 4.

TREATMENT OF OUR DEAD IN PAPAL COUNTRIES.

The indignity with which the Protestant dead are treated in Papal countries is well worthy the serious consideration of all friends of humanity. That American citizens, who extend to the subjects of all Papal Governments who come within their national boundaries the privileges which they themselves enjoy,—granting them equality before the laws—protecting them through life in the exercise of the rights of conscience and of worship—securing them the rites of sepulture, in accordance with their preferences, and guarding the safety and quiet of their burying-places from all violence, should be denied in Papal lands a peaceful and an honorable burial when dead, is passing strange, and affords no flattering commentary on Roman Catholic principles. And that this indignity, so long suffered, and in many cases imposed with circumstances of extreme aggravation, should have elicited, thus far in our history, so little feeling and action on the part of the masses of the people, and have been passed over in such silence by the officers of our National Government in their diplomatic intercourse with Papal States, is equally as strange. We trust, however, that this subject will not be allowed to pass unnoticed much longer. It is quite time that it was made a matter of every-day discussion in every circle of society, that the public sentiment of the nation might be brought out in regard to it, and measures be adopted by which the evil shall be brought to an end.

Thousands and tens of thousands of our people are now abroad, and every year more are going, in pursuit of business, health, or pleasure,—and at every step they take in a Papal land,—and with every moment they can get for reflection, they must be haunted with the thoughts of the indignities to be heaped upon them when dead, and the cruel sufferings to be inflicted on their surviving friends, if they should chance to die within the limits of Papal jurisdiction. They are protected in their persons and property by our Government only while they LIVE; when they DIE, they may be subjected, it may be, to a burial but as of a dog.

We have frequently spoken of this matter before, and have given to our readers some cases of a most harrowing kind, to which our citizens have

been subjected by Papal authorities. We do not intend now to recite similar scenes, though they are not wanting. They are constantly occurring. We design merely to call attention to the subject, and to suggest that inquiry be made concerning it from all sources of reliable information, that it be made the topic of discussion in social gatherings, and that the Government be memorialized from all parts of the land in regard to provisions to be made in all future treaties with foreign powers, securing the exercise of the rights of conscience and of worship, and a peaceful and honorable sepulture in case of death, on the part of our citizens, according to their wishes and the usages of the denomination to which they belong. At the hands of Spanish authorities our citizens have suffered much, especially in Cuba. In Spain itself very little respect is paid to the remains of any Protestant from any nation, whatever may have been his position or his claims while living. Americans meet with little favor there, especially when dead.

Illustrative of this statement, and in the hope of attracting more attention to the general subject, and of leading to that action which self-respect, our common humanity, and the Gospel unite in urging upon us as Americans, in this regard, we reproduce here a portion of a letter from the Hon. J. O. PUTNAM, (our fellow-citizen, now in Europe,) dated at Malaga, in Spain, in January last, and published in the Buffalo *Commercial Advertiser* of the 19th of February.

Though the extract is of considerable length, we insert it with pleasure, and beg our readers to give it a careful perusal, and then to adopt such measures for the correction of the evil as in their judgment may seem proper. Mr. Putnam says:

"There is a feature in Malaga to which I would call attention, not only because in itself pleasing, but as introductory to a word of comment upon the neglect of our Government to provide the means of decent sepulture of its citizens dying in Catholic countries. The feature to which I allude is the English Protestant Cemetry. With the exception of one at Cadiz, and one just obtained from the reluctant authorities at Madrid, it is the only place where a '*heretic*' can receive decent burial in Spain. It was founded by the persevering exertions of the late Mr. MARK, long the English consul at Malaga, who never gave over his importunities until his 'Catholic Majesty,' the King of Spain, in 1830 gave his assent to the grant of land for this object. Prior to that time, Protestants deceasing at Malaga, English or American, sailors or men of the highest social consideration, *were buried by night, between high and low water tide, on the sea-beach.* They had about the same rites and offices as are given to dogs and beasts of prey. *Nothing more was permitted by the bigoted intolerance of the Spanish Government.* The English Government aided the liberality of its own citizens resident in Malaga to purchase the plot of ground constituting the cemetery; and, not to speak derogatively of the religion of this country, for such is not my purpose, I will say, that this consecrated spot is, to one of our faith, the fairest oasis upon which the eye can rest on the whole Peninsula. It touches chords in the Protestant heart, which all the other creations of art or nature fail to reach. Here, in this land of intolerance, where your worship is denied you, except in a covert way, and under the roof and flag of the English Consulate, where, until recently, the deceased of your faith was given to the sea, without any of the ceremonials of religion or the delicate offices of love, is an honored place of sepulture for the English Protestant, surpassingly beautiful in its position and decorations. . . .

"This is the place where the last offices of the living are paid to the English Protestant deceased in Malaga. And this not alone for the rich and the noble, but the English sailor has allotted to him a portion of the grounds. No cemetery I ever visited is more richly and tastefully adorned by its monumental architecture.

"Two of these tributes of surviving

love especially attracted my attention. Remember, this is Catholic Spain, and over the sea.

"One of them bore this inscription:

THOMAS CLERKE,
Son of Hon. Thomas Wm. Clerke,
Judge of the Sup. Court of New-York, U. S.,
Died in Malaga, Nov. 14th, 1855,
Æt. 28 Years.

"Another, thus:

In Memory of
ETHELRED F. CODDINGTON,
Midshipman in the Navy of
the United States of America;
Son of
JONATHAN I. CODDINGTON.
Born in the City of New-York;
Died at Malaga, Nov. 8, 1853,
aged 23 years.

"I trust I felt to thank God that English enterprise had afforded to my countrymen—and which made them seem almost akin to me, as I yielded to the sentiment of the hour—the native children of my own loved New-York, so hallowed and sweet a repose, rescuing them, as it had done, from the fate of beasts—that dreadful burial on the sands of the sea by the darkness of midnight. I could not repress a stronger feeling than of mere regret, that the American Government has steadily refused all appropriations and all aid towards securing plots of ground in any of these Catholic ports, where is a large American trade, for the burial of its deceased citizens. During the vintage season there are often thirty of our vessels and three hundred of our seamen in this port alone at the same time, and never a season passing without more or less mortality while in this harbor. I learned through our Consul at Cadiz that during the three years of his official service there, *he had buried on the sea-beach no less than thirteen American citizens*, whom disease or shipwreck had thrown dead upon his hands at that port. The proprietors of the English Cemetery here at Malaga have proposed, in response to the overture of our excellent Consul, Mr. Smith, that for one thousand dollars the perpetual right of burial of American citizens dying at Malaga should be granted; while at Cadiz, for three hundred dollars, a plot of ground, ample for all our burial purposes for all time could be secured. The Government has been advised of all these facts, and yet refuses to entertain any proposition on the subject.

"Look at the inconsistency. An American seaman, disabled by any providence, is found in one of these ports, indeed in any port of the world, and the home Government, through its commercial agent, feeds and clothes him, supplies all his living necessities, and sends him by the first opportunity to his home. So much the humanity of the Government does for the living sailor. But if he chance to die in any of these Catholic ports, that humanity forgets the sailor is not a dog, and throws him to the jaws of the sea.

"If an American traveler lands at one of these ports, and his rights as a man are outraged by the Spanish authorities, the whole navy of the United States, if necessary, would be found thundering at its gates, demanding apology and restoration. No expense would be deemed too great to protect the rights which pertain to the sacred character of American citizenship. But when he dies, that Government forgets its paternal relations to the citizen, and allows him to be buried like a beast of prey, to be 'by dogs and hungry vultures torn.' It is an outrage upon humanity—a burning shame to our Government. There can be no apology made for this neglect. A hundredth part of the sum which is every year wasted in manifold ways would secure an American cemetery of ample accommodation in every port in the world where we have a considerable commerce, and where humanity demands it.

"Let it be understood that now, since Spain has so far relaxed her intolerance as to permit of Protestant sepulture in her Mediterranean ports, while the English Government have justified their relations to the better sentiments of our nature by securing to her citizens these hallowed resting-places for their dead, the American citizen, dying in Spain, has, except in Malaga, no burial-place save in the sands of the sea, and here, has no place where surviving love may attest its affections, except as it is afforded by English courtesy! Can any moderate language characterize this national policy?

"I learn that this apology has been made by our authorities: That if appropriations are made for cemeteries at Malaga and Cadiz, it will be established as a precedent, and we should have to do the same in other Catholic ports, where the same necessity exists. Most paltry! Of course it would, and of course it ought to, be a precedent. Wherever we have a large commerce, and deaths of American citizens are of annual occurrence, the Government should secure, at a moderate cost, a decent place of burial. And wherever the bigotry of a foreign Government now refuses Christian rites of sepul-

ture to our dead, the Government should make it a leading object of diplomatic negotiation until the boon is yielded. Indifference on this subject, which lies so closely to our humanities, is unworthy a Christian nation. I trust my country will by timely action erase this blot from her escutcheon. J. O. P."

RIBBON SOCIETIES OF IRELAND.

In the February number of the present volume we had occasion to notice the deep excitement then prevalent in Ireland, by reason of the numerous assassinations and acts of violence which had lately been committed there. The excitement was the more intense, and the personal alarm and terror more distressing, from the concealment of the agency that directed and gave power to the blows that were struck. The ancient "Ribbon Societies" had been revived, and the Papists by the Papal priesthood were stimulated to work them. These were secret societies. They were designed to promote the interests of the Papacy against the persons and rights of Protestants, the Protestant religion, and the Government of England; but almost everything appertaining to them, except the destruction they wrought, was concealed from observation.

The following account of one of those Societies will be read, we think, with painful interest. It comes to us from a reliable source, and may de regarbed as representing all others of the name. It discloses the true idea of Ribbonism and of the Papacy—a spirit which it will be difficult to reconcile with the principles of justice and humanity; much more so with those of the Gospel of Christ. In view of the objects of the Society, its provisions and laws, we cease to wonder that the people among whom its members were scattered, were disturbed by its influence, and that the Government interposed to root it out of the land. Here is the account of its Orders, election of delegates, and their duty, lodge meetings, proceedings of the secret tribunal, sentence, and how executed, etc., viz:

"*Orders.*—There are in the Ribbon Society five orders or distinctions. 1. The county delegate. 2. The parish-master. 3. The body-master. 4. The committee man. 5. The mere Ribbonman. The first four grades possess authority; the fifth does not. Each county in Ireland has a delegate, and every shire in England and in Scotland in which Irish emigrants are in any number located, has its delegates and its lodges.

"*Election of Delegates and their Duty.*—The county delegate is elected by the majority of parish-masters within his own county. Their duty is at each quarterly meeting (usually held in the chief manufacturing towns, such as Liverpool, Manchester, Glasgow, or Dublin) to settle on the signs and passwords which are to be used during the ensuing quarter, and to disseminate them. The signs and passwords are denominated 'goods:' such meetings are never dissolved without arranging where and at what particular house the next quarterly meeting will be held.

"*Lodge Meetings.*—These meetings are invariably held in some public-house which has a private room. The members gradually assemble, so as to escape notice. When assembled, they appoint five or six of their body to act as tylers, whose duty it is to bring in any drink that may be required, and to exclude all persons who are not in possession of the signs and passwords of the day. At those meetings a chairman is elected, who is to preside and regulate their proceedings.

"*Proceedings of the Secret Tribunal.*—Each grievance complained of is fully

discussed ; the obnoxious magistrate, landlord, or agent is placed on his trial, sentenced to death, (if pronounced unfit to live,) or if not to death, to some mitigated punishment, such as beating, or destruction of his property by fire or otherwise ; or he is pronounced not guilty, the rare exception to the general rule.

"*Sentence, how executed.*—If a murder is determined on, the duty of executing the sentence does not devolve on the delegate of the county within which the meeting which passed it was held. The aggrieved party in whose favor the decision has been made proceeds to the parish master of a district in another county ; the first eight or ten men who are then for duty in that district return with him to the spot which he is prepared to indicate. If any prescribed punishment is to be inflicted, from murder to a beating or destruction of property, he points out the individual or place, and keeps himself in the background, whilst the others execute his purposes ; and if the party which executes these escapes arrest on the spot, his identification is nearly impossible. Every member of the body is bound by his oath to obey his leader, at two hours' notice, under the penalty of death. All sentences are to be carried into effect before the ensuing quarterly meeting.

"*Funds, how provided.*—The county delegate is at some expense when he attends a quarterly meeting, held (it may be) in Dublin, Liverpool, or Glasgow ; he is then reimbursed. It is the duty of each delegate to have an efficient parish-master for each parish within his county. On his return from the quarterly meeting with the 'goods,' he directs the parish-masters to meet him at some named market or fair, to obtain from him the signs and pass-words. For these they each pay him the sum of 5s. which amply compensates him for his outlay. The parish-master is bound to have under his command twenty or thirty body-masters ; to them he imparts the 'goods,' for which they each pay him 1s. The body-master has also under his command some twenty or thirty of those of whom the fourth order is composed, and from each of those he receives the sum of 6d. They are communicated to the men of the fifth grade without any specific charge. No one of this order can reach a higher rank, except he signalizes himself by picking down an obnoxious magistrate, landlord, or agent, or by the commission of some daring outrage. None except those of the first three grades have authority to make a member.

"Such is the Ribbon system, and one better contrived for purposes of evil can scarcely be conceived ; it almost defies the law. A magistrate or police-officer has information given to him that a lodge meeting will be held at a certain time, in a certain public-house. He goes there ; he sees a number of men in a private room, supplied with drink, but he hears or sees nothing which would justify his interference ; no book or papers of any description, no appearance of any business being transacted : nothing is committed to writing. The signs are communicated to the initiated by signs, the pass-words orally, and committed to memory. If it should happen that an associate is brought to trial for an outrage, money and witnesses for the defense are abundantly supplied. The following passwords and signs were those of a recent quarter :—

"We are expecting a change.
In what case ?
The present Ministry.

(Quarreling words.)

Don't be contentious, sir :—
Not with you.

(Night words.)

The clouds are heavy :—
A storm is at hand."

"Signs :—The right hand rubbing the back of the head, the left thumb in the left waistcoat pocket.

"For the information of your English readers, an explanation of the threefold division of the passwords may be necessary.

"If a member enters a room where persons are assembled, and desires to know if there are any of the body present, he puts the question, 'What do you think of the times ?' If the correct answer is returned, he at once recognises a member.

"He is in a fair or market : he sees a man engaged in a row : he says to him, 'Don't be contentious, sir.' If he receives the proper reply, he immediately ranges himself on his side.

"Traveling at night, he meets a man : it is too dark to distinguish him. He observes, 'The clouds are heavy.' If he receives a correct reply, all is well."

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

(Communicated.)

ROME'S APOSTOLIC CLAIM.

"THE TREE IS KNOWN BY ITS FRUIT."

Rome is always poor in arguments for the support of any of her peculiar dogmas and practices, but never more so than when she endeavors to show her so-called "apostolic claim." This can be done, of course, only by naming the various persons who as Popes pretend to constitute the chain which links Pius IX. with the apostle Peter.

We can readily conceive what *ought* to be the character of him who is called the Vicar of Jesus Christ; we can represent him to ourselves only as possessing in some good degree all those virtues which so illustrated the person and character of Him who was given to us for an example in all things, that we should walk in his steps. Nothing, therefore, could be more absurd than to represent the Vicar of Jesus Christ under the character of *heretic, idolator, liar, adulterer, murderer, poisoner, protector of houses of ill-fame, incestuous, etc., etc.* In such representations we should have the faithful portrait of the vicar of Satan. The links of a true apostolic chain manifestly cannot include heresy, idolatry, lying, impurity, adultery, incest, murder, assassination, poisoning, etc. Such a chain, if it exist, could only be an infernal chain, with Satan at one end and Judas at the other: to represent it as divine, would be an act of madness.

If we question history, we shall learn some terrible facts concerning Popes and all orders of the Roman Catholic clergy. We shall learn what will not only dissipate all faith in the claims of the Papal church in this matter, but astonish us that such claims were ever set up.

Liberius professed the errors of Arius; Honorius, the errors of Monothelites; Marcellus offered incense to idols; Victor II. made a tariff of prices for all crimes; Honorious III. is called by his historians a lion in ferocity and a leech in avarice; Boniface made money from all sources, and his historian called him an insatiable abyss, whose avarice was never equaled.

Sextus IV. built publicly two houses of prostitution in Rome, and appropriated the profits of them for himself and his cardinals. He permitted things more infamous still, which cannot be mentioned for shame.

Benedict IX. was made Pope at ten years of age by means of money. Sylvester III. bought the papacy of Benedict. Hildebrand was deposed in a council at Mayence, not only as a sacrilegious usurper, murderer, perjurer, etc., but for being addicted to magic and divination. Alexander VI. poisoned himself with the same poison which he had prepared for a cardinal. Innocent VIII. had eight sons and eight daughters by one concubine. Some of the predecessors and successors of Landon lived openly in a state of concubinage, while the impure Theodora governed the church; and the profligacy of those times was such, that Cardinal Baronius said:

"What was then the face of the Roman church, and with what impurities was it not defiled, when prostitutes were all-powerful at Rome, and even disposed of episcopal seats! and when they placed on the throne of St. Peter those who were the objects of their infamies!"

Innocent VI. offered to the celebrated Petrarch a cardinal's hat, if he would deliver to him his sister for a *concubine to his Holiness.*

Does the heart sicken at such a recital? It does. But we must go on. The cause of truth demands an examination of the claim to holiness which Rome has set up. We proceed—

Baronius called Sergius the slave of all vices. He says, also, that John XIV. ought to be counted among the famous brigands and destroyers of their country,

—among the Syllas and the Catalines.

Gregory VII. was accused, by a diet held at Worms, of heresy, schism, sacrilege, of separating wives from their husbands, and of entertaining an assembly of foolish women with the holy mysteries.

John XII. was convicted of the most abominable crimes. Baronius says:

"He sold the sacred orders for ready money; he lived in illicit intercourse with the concubine of his father; he made the palace of St. John Lateran a place of debauch; he put out the eyes of Benedict his spiritual father," etc.

Alexander VI., the celebrated Borgia, whose history is so well known, is the type of a moral monster: perjury, concubinage, incest, perfidy, cruelty, murder, adultery,—all crimes appear to have had a rendezvous on that pontifical head.

Urban VI. caused a prelate to be put to death in his presence; he caused four bishops to be destroyed by fire and by the rope; and cast into the sea five cardinals tied in a sack. The council of Constance declared publicly that John XXIII. united in his person all vices.

Such are some of the links in that chain, by which the church of Rome thinks to constitute its Popes the successors of the pious fisherman of Bethsaida. But the church which can see in a Borgia or a Sixtus IV. two successors of an humble and pious apostle of Jesus Christ, must be regarded, we think, as that woman clothed in purple and scarlet color, and decked in gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. Revelation, 17: 4.

But not only Popes, but all orders of Roman clergy have been written down in history as among the most dissolute and debased of men. One, out of a multitude of witnesses, must suffice for the character of the clergy in times past. William, Bishop of Paris, said of the clergy of his time:

"In these people one sees neither piety nor doctrine, but the most diabolical baseness—a monstrous slough of all vices; their sins are not only sins, but horrible monsters of sins; they are not the church, but Babylon, Egypt, Sodom, etc."

The church of Rome, both before and since the Reformation, has arranged a tariff for all sorts of misdeeds and crimes. The priest for a sum of money could keep his concubine; the monk and nun could violate their vows of chastity. And there is abundant evidence, that what the church has permitted for money, from those who had it, has very generally been done by those who have been unable to pay. The late Pope Gregory XIV., whose daughters are often seen in the streets of Rome, endeavored to replenish his exhausted treasury by granting, at a fixed rate of money, absolution for neglected duties, and various kinds of sin—among others, that of violating the vows of chastity. The fact that absolution for certain crimes or sins could be had for a specified amount of money, has made those sins common, and greatly diminished their baseness in the minds of Roman Catholics.

A great number of individual cases might be cited, which have come to the knowledge of persons who have passed some years in Italy and other parts of Europe, which serve to confirm a very general suspicion that a very large portion of the Romish clergy are thoroughly debased, corrupt, and corrupters of the people among whom they live.

A petition, recently presented to the Archbishop of Vienna, signed by 507 Bohemian bishops and priests, has the following statement:

"Priestly chastity is impugned, simply on the ground that the denial of lawful marriage has rendered it an impossibility. Not only does the priest find himself exposed to derision on this score, but he has the pain of beholding how widely the assumed delinquencies of his class have contributed to open the flood-gates of vice among the once distinguished, virtuous peasantry, inasmuch as the now gigantically increased immorality of all orders

of society is frequently justified by reference to the notorious lives of their spiritual guides; and the application of the proverb, 'like people like priest,' forms the running commentary in every ethical discussion."

Another fact, given on good authority, confirms the sad truth set forth in the petition of the Bohemian priests. Soon after the ratification of the Concordat, the Archbishop of Vienna required the chief of police to furnish him a list of all persons known to be living in a state of concubinage in a certain district. A partial return showed the Archbishop that nearly all the clergy of that district were among the number of transgressors:—he did not require the completion of the list.

A nobleman connected with the court of Bavaria said lately:—

"In no part of Europe are the demoralizing effects of the Romish religion more fearfully demonstrated than in Bavaria. Nowhere has the priesthood fuller swing; nowhere does it use its unholy freedom with more shameless effrontery. Whoever, in fact, wishes to know Rome, in all her depths of abomination, should go to Munich. There vice walks openly and undisguised, not shrouded by, but flaunting in the priestly stole or the monkish habit. No one dreams of concealing, far less denying, the *liasons* which exist between father-confessors and their married penitents."

But this chapter of abominations is already too long. Enough surely has been shown to save those from delusion who are anxious to know the truth of Rome's pretensions to holiness and connection with St. Peter. The history of the past and the present afford material for volumes of facts bearing on this subject. Let Protestants remember, that until there is a thorough reform in the Romish church, the same fruit will appear wherever it extends its power. A corrupt tree can bring forth only corrupt fruit.

THE REV. JOHN FLAVEL'S VIEWS OF THE PAPISTS' NOTION OF FAITH.

The Rev. JOHN FLAVEL, a nonconforming minister of the seventeenth century, was one of the most excellent and godly men that England ever knew. He was learned, laborious, and devoted to the promotion of a pure and evangelical Christianity, and to the work of saving souls. He had, through the agitation of the times in which he lived, an opportunity of seeing the working of the Papal system, and was competent to speak concerning it,—the teachings of the priesthood, and the moral and spiritual condition of the people who were under its power. The standard printed works of Romanists were also within his reach, and he well understood the whole Papal system.

To those who by the force of a pseudo charity strive to convince themselves and others that there is with the common Papal population a knowledge of Gospel truth sufficient for salvation, and on the part of the priesthood a holding forth of the true doctrines of grace when they preach, and who consequently withhold their efforts from the encouragement and active support of evangelical missions to Romanists in our own and in other lands, we commend the consideration of the following paragraphs from the pen of Mr. Flavel. They are instructive. They are taken from his valuable work entitled, "*The Method of Grace*," and are as applicable to the Papal priesthood

now as then ; and they give as accurate a portraiture of the moral and spiritual condition of the masses of Romanists now as they did when they were first written.

If Mr. Flavel was not mistaken, then with what earnestness should evangelical Christians endeavor to convey the Gospel to the millions who now are involved in the darkness of the Roman apostasy !

In arguing "the impossibility of their salvation who neither know the nature nor enjoy the means of saving faith," he says :

"My soul pities and mourns over the infidel world. Ah ! what will become of the millions of poor unbelievers ! There is but one door of salvation, Christ ; and but one key of faith to open that door.

"As that key was never given to the heathen world, so it is laid aside or taken away from the people by their cruel guides, all over the *Popish* world. Were you among them, you should hear nothing else pressed as necessary to your salvation, but a blind, implicit faith to believe as the church believes ; that is, to believe, they know not what. To believe as the Pope believes is no more than to believe as an infidel believes, for such that false church herself confesses he may be ; and though such a thing as an explicit faith is sometimes spoken of among them, yet it is but *sparingly* discoursed of. They love not to accustom the people's ears to such a doctrine : one of themselves confesses that there is so deep a silence respecting explicit, particular faith in the Romanist church, that you may find many everywhere that believe no more of these things than heathen philosophers. And when it is preached or written of, it is *falsely described ;* for they place the whole nature and essence of justifying and saving faith in a naked assent, which the devils have as well as men : James, 2 : 19. No more than this is pressed upon the people at any time as necessary to their salvation.

"And even this particular explicit faith, when it is spoken or written of, is *exceedingly slighted.* I think if the devil himself were in the *pulpit*, he could hardly tell how to bring men to a more low and slight esteem of faith—to represent it more as a very trifle, or a quite needless thing, than these his agents have done.

"Some say if a man believe with a particular explicit faith, if he actually assent to the Scripture truths *once in a year*, it is enough. Yea, and others think it too much to oblige people to believe *once in a twelve months ;* and for their ease tell them if they believe once in *twelve years* it is sufficient ; and lest this should be too great a task, others affirm that if it be done but once in their whole life, and that at the point of death, it is enough, especially for the rude and common people. What a doctrine is here !"

FOREIGN FIELD.

IRELAND.

The church of Arboe—its cross—the inscriptions on its sides—the visitors pass it bare-footed—the penance inflicted in the church—walk on the bare knees on sharp gravel—wash in the lake—and think their sins forgiven, etc.—drinking, carousing, etc., at the end of the penance—labors of the month.

Mr. SMYTH, one of the missionaries of the Board who labors in Ireland, in a late report says :

"Since I came to this locality, near Arboe post-office, I have had abundant opportunity of observing many of the superstitious, degrading, and soul-destroying usages of Romanism. Let me give you a description of the old church and

cross of Arboe, also of the abominable rites and ceremonies that are annually performed there by the members of the Roman Catholic communion.

"The church and cross are situated in the parish of Arboe, in the barony of Dungannon and county of Tyrone; they stand on the west bank of Lough Neagh. It is said that a noble and celebrated monastery was founded here by St. Colman, the son of Aid, sirnamed Mucaidhe. His relics were long preserved in this abbey, and his festival was kept on the 21st of February. In the year 1166 this abbey was so damaged by fire that it immediately fell to decay, and was scarcely visible in the time of Colgan the Franciscan. However, there still remain the walls of the old church, with a cross in a good state of preservation 15 feet in height, and on which are several inscriptions. The following is an explanation of the figures on the different sides of the cross:

EAST SIDE.

No. 1. Adam and Eve in the garden.
2. Abel's offering.
3. Daniel in the den of lions.
4. The Ark of the Covenant.
5. Joseph and brethren dining together.
6. Sacks of grain.
7. Joseph and retinue meeting his father.

WEST SIDE.

No. 1. The Nativity.
2. The Purification.
3. Table of money-changers.
4. Ass and colt.
5. Pilate saith, 'Behold the Man.'

NORTH SIDE.

No. 1. John baptizing our Savior.
2. Moses supported in prayer.
3. Child suspended between the disputing mothers.
4. Solomon allowing the child to be cut in twain.
5. An arm.
6. Mitre on top. Pilate says, 'Shall I crucify your King? And they took him away and crucified him.'

SOUTH SIDE.

No. 1. Cain killing Abel.
2. David rescues a lamb from a lion and bear.
3. David smiting the Philistines.
4. David's charge to Solomon.
5. Solomon succeeds his father.
6. Peter crucified head downwards.
7. On corner: Pilate saith unto the Jews, 'Behold your King.'

To this place—to the remains of this old church, and this old cross—the Romanists belonging to the counties of Armagh, Tyrone, Derry, and Antrim, and some others, usually make pilgrimages annually. When the devotee approaches the cross, which stands outside the old churchyard, he (or she, as the case may be) takes off his shoes and walks *barefooted* as he passes the cross into the church yard. In this way he proceeds till he gets within the walls of the old church, on the floor of which there is a graveled walk, in form of an oblong or parallelogram. Here the pilgrims strip themselves of clothing up to or above the knees. They then kneel on their bare knees, and walk on them a certain number of times over the above-mentioned walk, repeating their 'Ave Marias,' 'Paternosters,' and 'Credos,' etc.

"The number of times they have thus to travel over the graveled surface is prescribed by the *Confessor* before they leave their homes. Before they have this part of their penance completed, their knees are usually lacerated to the bone and bleed profusely. After this part of the penance is ended, they go outside around the walls of the old church on their bare feet, reciting their prayers, Ave Marias, etc., as before. They then go circling round the old cross a number of times, in like manner as they walked round the old walls of the church. They then finish this painful penance by going down into the waters of Lough Neagh and washing the blood off their knees and legs; and when they have done all this, they are taught to believe that they leave all their sins in the lake!

"An old woman last year, on returning home to the county Antrim, boasted that *that* was the *twelfth* time she had come on pilgrimage to old Arboe; and added that she had not neglected her soul, but 'had made *sure work* for eternity.'

"The time they commence to perform their 'stations' here, as this service is called, is about midsummer, and their great day is the first of August. On this day the Romanists come in flocks from all directions. The crowd is immense. It takes a number of priests to keep them in order; for after the penance is over they drink a great deal of whisky, which often leads to quarreling. Sometimes these saints rob each other, and commit greater acts of violence.

"O how derogatory is such a system of religion to the Gospel and the blood of Jesus, which cleanses from all sin! May that happy time soon arrive that is predicted in the 18th chapter of Revelation,—'Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.'

"I have read the Scriptures from house to house in the parishes of Ballinderry and Arboe during the last month, and I am happy to state that my visits are well received."

BELGIUM.

The good work of evangelization still advances in Belgium, in connection with the labors of the Evangelical Society established at Brussels. But in common with others in every Papal community, the pastors, evangelists, Bible readers, and every other laborer who strives to disseminate the truth and to promote the extension of Christ's kingdom, are resisted by the priesthood. The converts to the Gospel are also pursued and annoyed by priests, who, prior to their conversion, paid no attention to them, nor cared to enlighten and reclaim them from their sins.

The following extracts from a report of a minister of the Gospel to the Society at Brussels, may serve to illustrate the course of the Romish priests at all stations where the truth is taking effect:

THE VICAR'S ATTEMPT UPON CONVERTS.

"A man still young, for some years married, born and living at Dampremy, led a dissolute and scandalous life. He was well known by all, by the Vicar among the rest, for his disorderly conduct; but no friend came to lead him back into the good way—the vicar no more than others. Suddenly there was wrought in him a great change. He was no more seen in the taverns, the dancing-rooms, nor at the gaming-tables, nor anywhere that he was used to be found at. In the evening, when the day's work was ended, he remained at home to read. On Sunday he did the same. Every one was pleased to speak well of him. They commended him that he was no longer intoxicated nor given to fighting.

"Need I tell you that he had known the Gospel, that he had received it into his heart; that, in short, he was converted to the word of the Lord. The Vicar was not slow to learn this great event in the village, and he hastened to visit our friend—rather our friends, for his wife had embraced the same sentiments as himself.

"'I am very glad to find you at home,' said the Vicar, on entering, to the husband himself.

"'And I to see you at my house,' replied our friend.

"The priest entered upon the subject of his visit, and began to rebuke his host for having allowed himself to be gained over to heresy; for having renounced the religion of his fathers, etc., etc.; and that he was thus exposing himself to be dishonored in the eyes of the whole society.

"When he had finished, our friend said to him, in substance:

"'Very good, Mr. Vicar. Now, hear me. How comes it, that when I was a drunkard and a debauchee, a wicked man, in a word, you never came to reprove me; and now that I am steady, (thanks be to God,) now that I am now longer seen in the taverns nor in other public places—that I fear God and study his Holy Scriptures, and endeavor to conduct myself

honestly and religiously—how is it that you come to reprove and threaten me?

"'Do you then give the preference to wicked men over those who are honest and pious! Understand plainly, sir, that if you are come to convert me, you are come to late. The thing is done without you.' Whereupon the Vicar took up his three-cornered hat and went away.

ANOTHER CASE.

"The same priest, learning that a certain L. C. had allowed himself to be won over to the Gospel, repaired to his house. The following conversation ensued between them:

"'Monsieur C., you wish, then, to change your religion?'

"'Sir, I never had any, and I am now beginning to have a little.'

"'It is your brother-in-law, G. S. (one of our Christian brethren) who took you to the Protestant meetings.'

"'Not at all; but, Vicar, I went there of myself; or rather, I rejoice to think that the Lord disposed me to go thither.'

"'How ill you comprehend your interests! You are established; you are in trade: you are going to lose all your customers.'

"'I am not learned as you are, Mr. Vicar, but I assure you I know well when you say a foolish thing. You just said that I do not understand my interests. It is clear that I understand them better than you do; for while you wish me to *save my body*, I am concerned to *save my soul*.

"'Which is the better and higher of my trusts? Is it not that I should be saved?

"'Well, it is for this that I believe, and shall to my dying day believe, the Gospel of the Savior who died for me. As for my customers, I scarcely fear the loss of them. Besides, they are like the buckets of the well, when one goes down the other comes up, and so one customer goes away but another comes.'

"The Vicar, hearing that, speedily departed, saying, 'You are damned already!'"

CANADA.

FRENCH CANADIAN MISSIONARY SOCIETY.

The French Canadian Missionary Society, which labors especially for the evangelization of the French-speaking, Papal population of Canada, recently closed the twentieth year of its operations. The anniversary exercises were held on the evening of the 27th of January, in the Wesleyan Church in Great St. James'-street, in Montreal. The audience in attendance, we learn from the *Missionary Record* of February, was large. The Annual Report was submitted, various resolutions were adopted, several interesting speeches were made, the usual business of such an occasion was transacted, and the way was prepared to commence the labors of another year. Much enthusiasm appears to have distinguished the meeting.

We have ever cherished a lively interest in the subject of the evangelization of the Papal population of Canada. The field to be cultivated is near us, and constitutes our national boundary on the north for many hundreds of miles. Many of the people who occupy it come daily into our territory for mechanical, commercial, or other transactions, and not a few annually bring their families with them and settle in some of our States, and they become permanently our fellow-citizens. We have good reason, therefore, for feeling even a deep concern in the evangelization of Canada; and we sincerely rejoice in the success that has attended, during the past year, the labors of the French Canadian Missionary Society, in propagating the Gospel among the Papists in that northern region. We heartily bid

them God-speed in the good work they have in hand.

The total income of the Society for the year was $10,048 94, of which $1,561 11 were received from Great Britain, $944 50 from the United States, $11 74 from Switzerland, and $7,531 59 from Canada. The expenditure was $10,008 35 for the same time, leaving the indebtedness of the Society $1,575 81—about the same as at the preceding anniversary.

The following resume is given in the conclusion of the Report, viz :—

"A summary view of the reported operations of the Society during the past year is very encouraging, and shows at most points a marked progress in the propagation of the Gospel, and its influence among the French Canadian population. The number of missionaries permanently and actively engaged in the work of this mission is 25, besides the converts and pupils of Pointe aux Trembles occasionally employed in tours of colportage. French Tracts, Bibles, and New Testaments have been widely circulated.

"The pupils who have been taught during the year in the Institutes at Pointe aux Trembles number 121, and besides these, 160 children have received the benefit of evangelical instruction in four schools at other stations, making in all 281. Two additional churches have been formed, and the ecclesiastical organization of the mission churches is placed on a firmer basis. The religious meetings held in various parts of the country by our missionaries have become more frequent, from greater willingness on the part of the people to listen to the Gospel, and the usual attendance at these meetings cannot be estimated at less than 500. Finally, the number of young French Canadian converts of this mission preparing for the ministry has doubled, being now six, and thus raises great hopes of future blessings among their countrymen. However, the success and the influence of the mission among the French Canadians should not be judged of solely from results that can be placed in a statistical form, for there proceeds from the Gospel and its doctrines, so widely cast abroad through the instrumentality of preachers, colporteurs, and the Institutes, a spiritual impulse working slowly important changes in the minds of a large part of the French population. If the number of those who have withdrawn definitely from Rome to make a public profession of Protestant Christianity is comparatively small, the number of those who have lost confidence in the idolatrous practices of their church and her pernicious doctrines is considerable, and shows that the faithful and persevering protest of our missionaries against Romish error has borne its fruits. Never before have the clergy and hierarchy made such incessant efforts, through the press, the pulpit, the confessional-box, and religious confraternities, to retain a spiritual despotism, the wane of which they not unfrequently deplore in public."

HAYTI.

We are happy to inform our readers that we learn, by recent advices received from the Rev. Mr. Waring, missionary of the Board at Cape Haytien, in the island of Hayti, that the late revolution in the civil government there did not very greatly interfere with the missionary work in which he is engaged. For a short period, passing from one place to another was prohibited, and some of the men who were members of the little churches which had been established by him were drawn into service in the army. The religious exercises at all the stations, however, were maintained through all the periods of transition from the reign of Solouque to that of Geffrard, or from the Empire to the Republic

The missionary states that quiet is now restored, and hope is entertain-

ed that the change effected in the government will be favorable to the cause of evangelical religion, as well as to the political and civil interests of the people generally.

Geffrard is said to be a "half white"—an intelligent and a well-disposed man. Time, however, will show his qualities as a statesman and an executive officer, and whether any advantage has been secured to the people, the cause of morality, and religion, by the change, or not. In the meantime we trust that the friends of the Redeemer will not fail to pray for our missionary, the native helpers, and the *five little churches* he has established at different points in the island. They need the sympathies of their brethren in Christ. If sustained, we think they will be very useful.

SOUTH AMERICA.

Peru.

(Continued from page 79.)

The city of Lima—public squares, streets, etc.—climate, fogs, rain, dry season, etc.—Cero de Pasco—guano islands—annual export—salt petre, alpaca wool—Lama—coca, salt, straw, sheep, fowls, etc.

"LIMA.—This is perhaps the finest city in Spanish America. It is laid out in streets crossing each other at right angles, all paved and flagged. The houses are all Moorish, one and two floors having patios or squares, one within the other. They are built of sun-dried bricks for first floor, and of cane and plaster or mud for second, and all yellow washed, having green doors, iron window-bars, etc.

"The city is laid out in squares of 300 varias (270 yards) each, and the house lots, after the streets are deducted, reach through half of each square, thus making the ground-plan of each house immense. The houses are entered by a large gate or door into the patio or square, around which (and those within the front patio) are the rooms built, having one room on the street, which if not used, as is often the case, for a shop, is used for looking into the street, having a large iron grated window to open in folds from top to bottom. In the main street, many of the houses have a second floor or altos, which is entered from the main patio. These have balconies projecting some three or four feet over the street below, built of wood, having a boarding up some four feet from the floor, and then fixtures of wood, opening or shutting at pleasure—thus making fine look-outs. The houses have tile floors, and their roofs in this fine climate only require a covering of mud over boards, or something of this kind. The first floor is of solid adobe wall, (the one I am writing in being near three feet thick,) while the second floor is a wood frame-work, filled in with canes, and plastered over with mud and then yellow-washed. This is to guard against earthquakes shaking them down, as they would heavy altos.

"Out of the main streets, houses are nearly all of one floor, many of them having gardens within. In the main patios of the best houses, flowers in plats are found; and here also they have canvas awnings to draw over the whole patio, making the house shady and cool. These patios are paved or flagged. This style of building is peculiarly adapted to a warm climate, where plenty of air is wanted. Their finish is rough, but usually the walls are papered; and when well furnished, carpeted, supplied with gas, and mirrored, etc., they look pretty. The main rooms are large, only opening on the patio; none of the better houses open on the street.

"CLIMATE.—Lima is some 12 degrees south of the equator, and therefore we should look for a strong degree of heat; but this is not the case. We are some six miles or so from the sea, and up near to some hills, the highest of which is 1,300 feet above the sea and 800 above this city. The consequence of which is, that the

vapor from the sea rests on these hills and over Lima for the winter part of the year, causing us to see the sun only at mid-day, and often not then. This mist falls upon the city, causing mud in the streets, and rain or a strong fog during the night. During the summer we have our uninterrupted sunshine, moon, and starshine. This fog or vapor, *though not seen* in summer, shuts off the force of the sun's rays, so that its heat is not oppressive. It is never so in the houses day or night. In Callao, the people have during summer and winter, nearly at all times, fine sun and moonshine; while we here may be in the fog, we being five hundred feet higher than they.

"I find woolen clothes acceptable in summer, and thicker ones in winter agreeable and the most safe. The great mass of people, of the better class of males, dress in black, summer and winter—using the Spanish cloak in winter for the street. Females use in winter thick shawls, but usually without hats, bringing their shawls over their heads in a graceful manner peculiar to them; so as, if they wish it, they may hide themselves from their own nearest relations—a style of dress peculiar to the Lima girl, who makes her best show on their church feast-days. The sayean mantle has nearly gone out of use. This was a petticoat very full, quilted perhaps, to fasten round the waist, and then a long white crape or other shawl to go round the neck, and the mantle or thin piece of silk to go over the head and down below the waist, brought over the face, showing but one eye. Thus dressed, they visit any man, speak to any one, or are spoken to, so long as they are treated with perfect respect. If one says aught to them to the contrary of this, he will get strong, hard hits; for while she is unknown, he of course, will be known. The custom has led to such abuses that the dress is going out of use, though the topada, or shawl thrown over the face, so as to show one eye only, still keeps in vogue. Being thus dressed, all men know they are up for a frolic, and are at liberty to speak to them if they wish.

"RAIN.—It is known that, aside from the fog above mentioned, there is no rain on the sea coast in Peru, though plenty on the mountains. This want is made up by irrigation. They have fine crops—two or more per annum might be got, and indeed are got to some extent. We have no weather to prevent Indian corn from growing the year round. The winter or damp season is the most growing one of the year for some crops. A smart shower of rain would flood all Lima, as will be seen by the foregoing, the houses only being made for the dry weather. The summer on the coast, or the dry season, is the winter or wet season in the mountains, when there is not much coming to the coast. Vegetation is always green and fresh, though of course it sheds its leaves annually. There is always some fruit ripe and in season, and we have salad on our table the year round; so that one hardly realizes by the table the change of seasons. In the mountains, one in a few hours can go from snow and ice, to perpetual summer in the vallies, where tropical fruits are growing. By a journey inland, or to the mountains, one can find any climate he may wish or desire.

"This country is altogether a most singular one. There are no roads, saving mule paths, of any moment anywhere. All freight is made and taken upon animals; the mule and lama being of great use or indispensable to Peru.

"In going from Islay to Arequipa, some 14 leagues, you see no green thing, saving a stunted cactus now and then, and no living animal, saving now and then a condor. There is no food or water for man or beast, saving that taken up from below; and you mount up some 14 or 15,000 feet in reaching the valley of Arequipa. I was as sea-sick as was pleasant on getting up so high. Arequipa is, I think, some 11,000 feet up, and at the foot of a mountain some 18 or 19,000 feet high.

"It is at first difficult to breathe in Arequipa, and exertion is painful to strangers. All the cultivation of Peru is in its valleys, where streams of water are met with. The Rimac is a mere mountain

stream, of small volume, saving in mid-summer, when the rains come and melt the snows in the mountains. From this, this valley, through which it runs, is irrigated—water being turned upon the cultivated land once or twice a week.

"Lima is supplied with fine water from springs near it, and this is brought in pipes into the centre of the city, which has of late been lighted with gas by an English company, who are soon to improve the introduction of water and take it to each house also. The drains of the city are all open, running through the streets as before stated, and all entering the river. Lima is walled on the land side, having many gates, which are shut at night. The river passes through the town, there being a strong stone bridge over it. A railway connects the town with Callao, which is nine miles distant. It cost $600,000 and gives a very large income.

"The Custom House is in Callao, and our supplies come up by animals or rail-cars.

"CERRO DE PASCO, where our main silver mines are, is 14 or 15,000 feet above the sea. There nothing, of course, grows; but from the vallies near, the market there is well supplied. The weather is horrid. At night, snow, frost, rain, and mud obtain, while in the middle of the day it is warm. The mines produce some two millions or near of silver per annum. It is a wild ride of two or three days (55 leagues) to go to the Pasco, but worth the journey. You mount higher in going there. Pasco is on the eastern slope of the Andes.

"GUANO ISLANDS.—These islands are some ten miles from Pasco, or from the only exporting point. The whole of the guano trade belongs to the Government of Peru. The Government contracts first to have the guano put on board of ship at the islands, then with the foreign houses here to ship and sell it in Europe, the States, etc. It is sent also to China, Australia, Java, Mauritius, West Indies, etc. The export last year amounted to some 600,000 tons weight. It was worth certainly $20 per ton. American ships took away more than half of this export last year, thus gaining some five millions freights.

"The guano is supposed to be the dung of birds, together with that of sea animals and their bodies. It is the strongest of manures now known, and much prized in Europe for their more worn soils. England uses from 2 to 300,000 tons; France perhaps 100,000, and the United States not so much; Germany, Holland, etc. also use it largely. All that have had to do with the trade in this article have made fortunes. There is a large supply yet at these islands, and when gone, there are the Lobos and other deposits, not so good, but must answer when the other is exhausted; for there being no rain to wash out the ammonia, no other guano can take the place of this of Peru. It must be centuries that this has been accumulating. The birds desert the islands as soon as man comes to disturb them. They are all sea-birds, and wonderfully numerous.

"SALETRE OR SALTPETRE, or a species of this, is found near Iquique. The earth is there strongly impregnated with this, the which they, by boiling, extract. It was exported to the extent of a million of quintals, last year, and was worth $2 50 to $3 per ql. This only costs the labor of getting out and conveying to the ship's side, and is peculiar to Peru, or it is here found more than elsewhere. It is found in a barren country, where there is no food or water for man or beast, or any fuel. All these are taken up from Iquique, which is a small seaport of perhaps 2,000 souls, supported by the trade.

"ALPACA WOOLS.—These are peculiar to Peru also. These and the Lama were the sacred animals of the Inca, worshipers of the sun. It is long, fine, soft, rich wool, the fleeces weighing some 9 pounds each. The export is some 20,000 qqls, and worth some $30 per qql. here. There are two others of these wools of a similar species, but the export is small, vicunia, Lama, etc. These are all the same in species, but found in less quantity than the Alpaca.

"LAMA.—The Lama are peculiar to the mountains in Peru, and are used by the Indians as beasts of burthen, they being able to go where mules cannot; they are therefore very useful. They fare badly when they come to the coast, the change being too great for them. Arequipa sees many more of them than Lima.

"COCA.—This is an article peculiar to Peru, Bolivia, etc. It is a small shrub, producing a leaf the size of a two-rial piece, which is dried and packed in boxes and sent over the country. With this and parched or roasted dry Indian corn, the Indians travel all over the mountains. Incredible stories are told of a runner going days without food, with this leaf alone, mixing a trifle of lime with it to give it the flavor they fancy. It is invaluable to the Indian. This and Indian corn will feed and support them, and these are easily carried, like the dates and parched corn of the Arab. Spirits and tobacco the Indian foregoes for the coca.

"SALT—Salt is found near Huacho, at Selenas, produced by evaporation from sea water. This nearly supplies Chili as well as Peru. The inhabitants cut it out in cakes, about 20 inches square and 8 or 10 thick. It is not very white.

"STRAW.—Straw hats are made largely in Peru, at the north near Equador, whence is smuggled the whole of the material. It is supposed that the people export from Peru to Chili, California, etc., half a million dollars' worth per annum of these hats. They make also cheap straw hats, used by the Indians. They also export many goat-skins, which are taken from animals at the north, that are killed for their tallow to make soap. Hides are to some extent exported, though they use many at home. In Lima the opinion obtains that cows are far more desirable for beef than oxen, so that none other is sold (comparatively) than 'cow beef' in Lima; the other goes to Callao for ships.

"SHEEP are very abundant in the mountains, where a good deal of wool is procured. They are largely, as are kids, eaten here.

"FOWLS.—There is something here against success in raising fowls, so that they are always scarce and dear. A pair of good fat fowls are worth $3, and a turkey $5 or more."

To be continued.

HOME FIELD.

MISSION SCHOOL AT BROWNSVILLE, TEXAS.

DEATH OF THE ASSISTANT INSTRUCTRESSS.

In the October No. of the last volume of this Magazine we informed our readers of the then intended early return of Miss M. RANKIN to her seminary in Brownsville, on the Rio Grande, in Texas, from which, on account of ill health, she had withdrawn to the north some little time previous. She, however, did not return so soon as she thought to do; for the yellow fever, which prevailed with such signal fatality over large portions of the southern country last summer and autumn, made its appearance in Brownsville about that time, and she was advised to defer her return there till it disappeared.

She had left the seminary in charge of her sister, who had been with her for a long time, who was deeply interested in its welfare and usefulness, and was admirably qualified to superintend and manage its affairs. But she was not spared long after the disease entered the town. She was among its earliest victims, and news of this afflicting event confirm-

ed Miss Rankin in her decision to postpone her return a little longer, though it did not lead her for a moment to entertain the thought of abandoning that important field of missionary labor. In due time she returned to her post, and by our last advices we learned she was engaged with usual success in her duties, though deeply afflicted by the be reavement she had sustained.

Though not intended for the public, we now venture to submit to our readers the following letter addressed to us, and to which we responded privately at the time it was received. It discloses the excellent character of the departed sister, and we trust will enlist the sympathies and prayers of Christians in behalf of the surviving one and of the seminary over which she presides.

"HAVERHILL, Ohio, Oct. 25, 1858.

"REV. DR. FAIRCHILD.

"DEAR SIR:—When I wrote last, I expected to have been in Brownsville before this time; but you are doubtless aware of the awful scourge which is ravaging almost the entire south. Prudence suggested that I should remain where I am until it would be more safe for me to return. It is well I remained, so far as my own life is concerned; for the yellow fever has appeared in that town also, and has raged there with fearful violence for a month past, and many of my dear friends have fallen victims to it. Among the number is my dear sister, who has shared with me in my labors during the last three years.

"I received a letter from her, dated the 1st of September, in which she urged me not to return, although there was no sickness in the place at that time. The principal danger was thought to be in passing through New-Orleans. She was then going on with the school and other duties successfully, and was much encouraged by recent admissions of interesting, indigent children into it. The 14th of September she wrote me again, in which she informed me that the fever had made its appearance in Brownsville three days previous, and that many persons were sick; but, she added:

"'Do not be alarmed on my account, for I am not. I have been expecting the disease would come here, and I have prepared my mind for it.'

"Three days after this she was taken sick, and died the second day following.

"The news of her death reached me only three days ago, and I have scarcely any of the particulars, for the friend who wrote me was so engaged in attending upon the sick and the dying, that hardly a moment's time was allowed her. The letter was dated the 3d of October, which was the first opportunity she had of writing after my sister's decease. She says in it:

"'The epidemic is still fearfully raging. It seems as if we were never to hear anything but sounds of distress and of grief.'

"I have been thus particular in stating all the facts which have come to me, knowing that you would be interested (although painfully) in them.

"I can but speak to you of the heart-rending anguish with which the death of my lovely and beloved sister oppresses me. The loss of one who was so eminently qualified to encourage my heart and strengthen my hands in the performance of the arduous duties which Providence has assigned to me, I feel to be great—indeed almost insupportable. I indeed endeavor to yield a cheerful submission to the will of my heavenly Father, yet human nature is weak, and I feel at times entirely overcome. O, I must weep, and how can I refrain? It is meet that I should grieve for one who was so near and dear to me. Has not the Savior sanctified the tear of affection? He wept at the grave of Lazarus, and at the same time he comforted the hearts of weeping Mary and Martha with the assurance that their brother should 'rise again.'

"I will not mourn as those that have no hope. For if we believe that Jesus died and rose again, even those who sleep with him will he bring again. What comfort do the precious promises of the Gospel afford, in an hour like this! Where else can our griefs be assuaged but in the bosom of our Savior and under the sound of his voice! Thanks be to God for so precious a gift, for so sure a solace!

"I have no doubt but my departed sister is in the enjoyment of that rest which is prepared for the people of God. Her 'heavenly home,' where no grief should enter, was a theme upon which she frequently dwelt. And why should I grieve, when I most assuredly believe she has been safely conveyed to the bliss of the heavenly world, where God is, and the Savior whom she loved is, and where many of her dear friends are who have gone before her?

"The desolations of death have not in the least abated my desire of returning, and renewing my labors in trying to elevate the beloved youth of the Rio Grande. I shall return as soon as circumstances permit, and devote myself to that blessed work, if such be the will of God. My prayer is that this trying dispensation of God's providence may be sanctified to the spiritual good of us all, in our seminary and in all our circles of acquaintance, individually and collectively. 'May our light affliction, which is but for a moment, work for us a far more exceeding and eternal weight of glory!' For this let me ask your prayers, and allow me to hear from you when your duties will permit. A line from you, on whose sympathies I can rely, I shall highly prize.

"Yours in Christian bonds,

"MELINDA RANKIN."

FRENCH AND GERMAN MISSION IN DETROIT, MICHIGAN.

The Missionary continues his labors—goes out beyond Detroit—is much encouraged—Romanists attend service at communion, in Royal Lock—Mount Clements wishes the service of the Missionary—the people are united and happy—the Missionary's family in trouble—death of a child—Mount Clements in earnest—raises funds—the Missionary proposes a change of residence, etc. etc.

The Rev. Mr. HOFF, who is stationed at Detroit and labors in the city and vicinity, in a late report writes:

"The Lord has blessed my labors during this last month. I have been enabled to continue my preaching in Detroit and vicinity; but the inclement weather and the bad roads have prevented me from visiting the people as I have done before. I have been once at Royal Lock and twice at Mount Clements, and my meetings have been most encouraging. A certain number of Roman Catholics always attend these meetings, and I have distributed a large number of tracts, which I hope will do them good.

"In Royal Lock, where we took the Lord's supper, I gave the sacred elements to a Roman Catholic, without knowing him, who received them, to the great astonishment of all the Protestants. I had no opportunity to see him since, so as to know what he thinks or says about these things. May the Lord's blessing rest upon him!

"Mount Clements will undoubtedly be the best part of my field for future labor. Last Sabbath the court-house there was again filled with attentive hearers. Yesterday was the day on which the people met to organize themselves as a congregation. Thirty-two men were present, and many others who could not come gave notice to the meeting that they would agree to all that the meeting would do. All was done with the greatest harmony and love. The Lord, I hope, was among us. It was indeed a blessed moment for me to see the great spirit of union among this people, coming from so many different places, with so many different views and habits in religious matters, and laying every personal opinion aside, and holding

fast in what all agree, viz: the faith and hope in Jesus Christ. My heart, and I think every heart, was full of joy at such a scene.

"But while I was thus rejoicing, and passed my evening with one of the best families there, singing, reading, and praying, at home in my own family there were tears and anguish. My poor wife, whom I left alone with two little children in good apparent health, was called to endure great suffering. You may judge of my feelings when I got home yesterday morning, and found my wife sick and one of our children dead. There was my wife in the bed, much more troubled on account of myself than for herself. There was the precious gift which God had bestowed upon us, but dead, dead! But I have to stop here. The Lord gave it, and the Lord has taken it. Be his holy name exalted!

"But I cannot close this letter without telling you that the people of Mount Clements have already subscribed the sum of $91 00 toward my support, and more will be subscribed, as I have heard. But they long for me to reside among them. I stated in my last report that it would be of great benefit for me to labor, and for the Board to authorize me to remove there. I wish the Board would decide in the affirmative, and send me to Mount Clements. The more I reflect, the more it seems to me that it is the Lord's will that I should go there. The Board may somewhat hesitate, on some accounts; but if we see that more good can be done there for the Lord's cause than here, and if we also can receive more for the missionary support than we receive here, should we not go there? This, however, the Board understands better than I do.

"Please, dear sir, let me hear from you as soon as possible. You have received, I hope, my last report, with the account for the whole year.

"I would be glad to receive some direction or counsel from the Board about the arrangements to be taken with the people of Mount Clements and vicinity."

IRISH MISSION IN LOUISVILLE, KENTUCKY.

Missionary instruction from house to house—Sabbath and Industrial schools—Bishop Spalding opposes the Bible—he is answered—opposition from the "Guardian"—the mission prospers.

The mission in Louisville, Kentucky, among the Irish Romanists, has been attended with very encouraging results. Besides the usual missionary labors from house to house, to read the Scriptures to the inmates, to distribute tracts, and pray with and instruct them upon the subject of morals and evangelical religion, Industrial and Sabbath-schools have been established, in which many children and even adults have been gathered, and taught much useful knowledge. But these nurseries of evangelical piety are the objects of the extreme dislike of the Papal priesthood, and from the beginning they have opposed them openly or covertly. Last autumn, Bishop Spalding, the Roman Catholic suffragan stationed there, commenced and carried forward a most violent assault upon our mission and our missionary through the public press. Ostensibly the war was got up because the Bible was used in the common schools in Kentucky; but it was made to bear with great force upon our operations in that city. A friend, however, triumphantly sustained, by articles published in one of the secular papers of the city, the cause which the bishop assailed. To this assault upon the good work our missionary alludes in his report, which we here subjoin. The missionary there, the Rev. Mr. McDevitt, says:

"Since the straightforward and honest articles published in the *Journal* of this

city, defending the use of the Bible in our schools, we have had nothing said by the Papists. It is to be hoped that a quietus has been given them, as well as a good lesson taught them. When they openly bring on their lecturers to attack us, and when the bishop does all he can to bring the Bible into contempt, it is well that they should see upon what a false system their creed and arguments are based, that they may cease to rail at and fight against what God has established, yea and will establish.

"Now and then we are all treated to some abuse from the *Guardian*, a Romish newspaper here; but its flickering light, which soon goes out, only leaves its readers in greater darkness. A few days ago the bishop stood opposite our mission house, accompanied by some associates, and from his frequent gesticulations toward that building, his feelings seemed manifest. From his untiring opposition to us everywhere, it is evident that the good seed of the Word is taking root in good and honest hearts, who were formerly his blind votaries. The priests, and the Sisters, too, spare no pains to keep all they can away from our schools, but to no purpose. Our 'Industrial' (sewing) school is quite large and well attended, and managed by our self-denying ladies, whom no inclement weather deters from aiding these children of the poor. Our Sunday-school is now so crowded that we scarcely have room to seat the children and their parents who usually come with them. Thus amidst the greatest persecution the people are manifesting their love for learning, and also for that forbidden book which they hear daily, and in which I bless God so many of them delight. R. B., to whom I gave an Irish Testament, reads it in many families himself. When I told him some one would take it from him, he said he was a very poor man, but he would not go without it for the best house in the city.

"On Sunday last we had over 120 present at our mission rooms. At our Sewing-school at the last meeting about 60 were present.

"I have made during the month about 320 visits, prayed in 50 families, and held religious conversation with all. Some of these would seldom hear the word of life were it not that the Lord permits me to carry it to them; and many a time I hear said to me, 'May the Lord reward you for your kind words this day!'

"Should the Lord continue to bless the humble efforts of your missionary as he has done hitherto, I hope to open another Sunday-school in the spring."

Since the foregoing was received we have also from the Rev. Mr. Mc Devitt the following, which shows the good work in that city yet progressing. The Roman Catholics can be led to inquire for the way of life, and the success of our efforts ought to encourage all to attempt more for that people.

"To-day closes my missionary labors for this month. To me it has been an interesting one, from the fact that I have had access to many families who, to some extent, were hostile before. This was brought about, in part, by their seeing how liberal Protestants were to them in their time of need. Many of them thought (and justly too) that that (Bible) religion which prompted them so to act toward the suffering, though of a different faith could not be so bad as their priests represented it to be. Though many of these are still under Rome's influence, yet I have good ground for hope that, after examining the Scriptures which I am thus enabled to put into their hands, they will be, like the Bereans of old, willing to search the Scriptures, and to believe their truths, and to lay hold of that eternal life which they teach.

"I called at a house a few days ago in which were two women and one man, talking on matters in general. I put my hand on a bright little boy of about eight years of age, and asked him if he would not wish a nice little book. He smiled

and accepted it with gladness. I then told his mother that I had some nice little tracts, which, if she would permit, I would read to the family. I then read for them the tract called 'Why should not I be saved?' They all listened with attention, until I came to speak of salvation through the Lord Jesus Christ only, when the man said that the priest only could direct them. He was appointed by the church to do so, and he only could forgive us our sins—he has the power of binding and loosing.

"Having shown him Peter's confession of what he thought of this same Savior, I gave him three tracts, which he promised to read. I asked him to attend our afternoon meetings at the mission house. The two women had heard of me before, and one of them said that my name was denounced in their churches; but, added she, 'I have known what you did for the sick family near me, and with the help of God I will send my son to your school.' She has been as good as her word, and she also comes as regularly to our meetings as her son does to our Sunday-school.

"Our large room *is unable to contain the number who attend* our afternoon meetings, where parents and children assemble to hear from truly Christian ladies and gentlemen the unsearchable riches of Christ. Our sewing-school is superintended by a number of ladies, and is doing a great and good work among the children of the poor, who alone are the recipients. I have made during the month over two hundred visits, distributed about five hundred pages of tracts, and given to German and Irish Papists three Bibles and seven Testaments."

IRISH MISSION IN PITTSBURGH.

Report encouraging—false charity toward Romanism—faith in Christ required—Romanists very ignorant—Extreme Unction insufficient—a striking case—poor widow—labors of the month—newsboys' school—new industrial school—priests' anathemas, etc. —opposition schools started by Romanists, etc.

Mr. De Forest, who is stationed at Pittsburgh, wrote as follows in a report just received, viz:

"Having been engaged another month in that department of labor for the cause of Christ which has for one of its grand objects the extension of the light and influence of the Gospel among the adherents of Popery, I now submit to you a few brief statements respecting my operations and their results. I trust that they may prove to you and to the friends of our Society interesting and edifying.

"I feel great assurance in stating, from evidence gathered from extensive intercourse with Papists, that it is but a false tenderness that prompts any one to say:

"'Oh, the church of Rome is a *sister church*, engaged in the same holy cause as ourselves, is exerting practically the same beneficial influence and is securing the same ultimate results, in restoring sinners to God, through Jesus Christ, as our own churches; and therefore her doctrines and doings ought to be only respectfully and charitably spoken of.'

"But, on the other hand, if it be true, as it most certainly is, that only he that 'believeth shall be saved, and he that believeth not shall be damned,' then that religion which flatters men with the idea of being saved by some other way than '*believing in Christ*,' tends *not* to save men's souls, but to destroy them. But Rome does indefatigably and designedly inculcate this fundamental error, and therefore no one can tell the millions who have been by her deceived to their everlasting destruction.

"Anxious, however, to bring no false charge against the Romish church, but that every statement respecting the ruinous tendency of her doctrines and practices may rest on undoubted facts, I can truly say that in my visitations from family to family, and contrary to my earnest desires and expectations, I have met with only sad proofs of the most amazing and deplorable ignorance concerning the Bi-

ble's teachings in respect to the way of salvation, connected with a slavish subjection of the people to the authority of their priesthood, an unwavering belief in and scrupulous performance of the rites and ceremonies of 'mother church,' as the only ground and hope of salvation on their part.

"Her solemn and imposing rites and ceremonies in the trying hour of death, when the soul trembles at the prospect of being speedily summoned to the judgment, may, and often do, calm the troubled spirits by their bewildering and stupefying effects; yet instances are known to occur when the services of the priest or bishop, with the holy oil, fail to inspire the 'faithful' of their communion with the desired assurance and composure, in view of approaching dissolution.

"An affecting case of this character occurred not long since in the 9th ward of this city. An Irish Roman Catholic was fatally injured on the railroad, and died within an hour and a half afterwards. The bishop was present in due season to administer the required sacraments. But the poor man's dying language was,—

"'O for a sight of Jesus! O that he would save me!'

"I saw his wife and family a few weeks after his death. That was a heart-rending scene of squalor, misery, and rags. Upon my inquiring as to the welfare of her children, and whether they attended school, or desired to do so, she replied, seemingly in great bitterness of soul, that she would have nothing to do with any church but her own, adding that 'there is but one God and one church, and that was all she needed.'

"Poor deluded soul! widowed and friendless, she now has the burden of providing for the wants of herself, and three children ignorant and unfitted to aid her, besides the additional task imposed by the avarice of the priesthood, of raising money for masses to be celebrated for the repose of her husband's soul!! Oh, what a burden of sorrow and suffering does Popery inflict upon the poor, and all, too, in the name of Him who graciously invites, '*Come unto me, all ye that are weary and heavy laden, and I will give you rest.*'

"During the month just past I have made about one hundred visits to families for the purpose of reading the Word of God and prayer—distributed 200 pages of tracts, 46 English Testaments, 13 German Testaments, and 24 religious books published by the American Tract Society.

"I have delivered 13 addresses to the children of our several schools, have read the Word of God in a number of Roman Catholic families, and in a few have engaged in prayer.

"I have distributed 14 pairs of boots and shoes and 16 garments among the worthy poor.

"I have also during the past month opened a school for the special benefit of the 'newsboys,' which has been in operation for about three weeks with an average attendance of 19. I made a public appeal for pecuniary aid, through our daily papers, for defraying incidental expenses, and especially for remunerating a gentleman for his services as teacher. This school is yet only an experiment. It is very popular with Protestants, but strongly opposed by the Popish bishop. Nearly all the boys are of Roman Catholic parentage. I desire and pray that this school may not be a failure.

"I have also started a new (the 4th) Industrial school. This was opened last Saturday in the 2d ward, Alleghany, in Dr. Swift's Sabbath-school room. Present at this session were fifteen ladies for the purpose of organizing and preparing for active operations next Saturday. A directress was appointed, and also two committees—one for soliciting funds, and the other to make the purchases of materials for the benefit of the school. May God bless and prosper this school, as he has the others organized under the auspices of the Board.

"There is no telling how salutary and wide-spread an influence these Industrial schools are exerting. But this much I may affirm, that of about 50 or 60 Roman Catholic children that I could point out in several mission Sabbath-schools, they were

beyond a doubt brought there through the liberalizing influence of the *sewing-school*. In our three mission Sabbath-schools, organized under the patronage of our Board, there are between *three and four hundred children and youth* faithfully instructed every Sabbath by kind Christian teachers. There are about 15 Roman Catholic children who regularly attend that which is held in the University. And although Father McMahon lately declared publicly in the cathedral that he would refuse absolution and the rites of the church to any father or mother who would persist in sending their children to the public, industrial, and mission Sabbath-schools, yet there is no diminution of the numbers who still attend said Sabbath-schools. This is and encouraging evidence of the waning power of the priests.

"Our Industrial Schools are the most formidable weapons against the blindness and bigotry of Rome. The priests have fretted, and 'thundered,' and 'cursed' their flocks for allowing their children to be perverted in these heretical schools; but still in increasing numbers they come, and are asking for and receiving Bibles and Testaments for themselves and their parents.

"The sacred hierarchy, aware of all this, have instituted, through the agency of the Sisters of Mercy, a rival Industrial School in Alleghany, and but a few steps from the most flourishing of all our sewing-schools. But this scheme of opposition, singular to say, just like Father McMahon's pompous *threat*, is also a failure; for our school there being a sort of moral magnetic focus, has augmented its numbers from 250 children to 330.

"In every respect Divine Providence seems to prosper the great work of God's people, herein seeking to secure the temporal and eternal welfare of those who are debarred from reading the Bible daily in their families, or when alone in their chambers, and who are thus cut off by their teachers from the purest and richest source of consolation to be found on earth.

"In my previous report I omitted, unintentionally, to state that I had received a donation of *fifty dollars* in money, from a person who signed himself 'a friend,' in response to an appeal I had made for the destitute children, and which the donor requested I should expend in purchasing clothing for them. This money is now nearly all spent as he requested, and good service it has done.

"With the new month before me, with greatly invigorated health, with earnest prayers for the blessing of God to rest upon all the officers of our Board, and with increasing confidence that God will save some souls here, through my humble instrumentality, from the errors and delusions of the 'man of sin,' I again assure you, in submitting this report, that I feel an unabated delight in this humble, toilsome service in this most important field."

GERMAN MISSION, NEW-YORK CITY.

The Rev. Francis Zastera, who labored with so much success among the Germans in the vicinity of Seventh Avenue and 2:th-street, has been transferred to the eastern side of the city. The German population is dense there, and labors of an evangelical kind are much needed. Mr. Zastera, we regret to say, has been interrupted in his labors in that locality by sickness. For a season great fear was entertained for his ultimate recovery; but by the Divine blessing he is so far restored as to be at his post, and in the discharge of his usual duties. His labors are now confined chiefly to the vicinity of the Second Avenue and Twenty-third-street; but a station is soon to be made in Twelfth-street, where his labors are much desired. The following report from Mr. Zastera is recently received, viz:

"The undersigned cannot be thankful enough to God that he is again able to

report in regard to his work in that field which has been lately assigned to him. My throat recovered very slowly from that dangerous sickness to which it was subjected, viz: bronchitis. My medical adviser gave me great relief in many respects and saved me from imminent danger. During all the month of December I was under his direction, and could labor but little.

"But the physician could not free me from the *consequences* of the disease that has fallen on me—I mean *the very great weakness of my throat*. It was only with great exertion that I was able to preach at all. During the month of February I was entirely hopeless, and resolved even to give up preaching entirely on account of the continued prostration I suffered.

"At that time, however, another mode of treatment was commenced, and by the Divine favor I am now greatly relieved, and for several weeks past have been able to attend to my usual duties. Indeed, I have strong hope that the treatment will prove entirely successful, and I be enabled yet to labor in the work of the ministry. At present I feel that I am delivered from the weakness that threatened to lay me aside, and I hope it may not return upon me.

"My report for the month of January was withheld, because I was sick so much of that time and could do so little. I could preach *but once* on the Sabbath-day most of that month, and visit and converse with but few families or individuals. Since my health has been restored I have entered on all my labors again, and have pursued them as formerly.

"The new field allotted to me in the city by the Board since I gave up the station in the Seventh Avenue, where a church had been gathered, I have diligently explored. It is a wide and important field and greatly needs culture; and if it can be cultivated properly we may hope for ample returns for our labors.

"The place of my operations now is in Twenty-third-street, corner of Second Avenue. There I preach every Sunday at 3½ o'clock P. M. I have preached there already during the past seven Sundays. At the present time the audience consists of from fifty to seventy hearers. It seems to be a hopeful meeting. An increasing hunger and thirst after the pure Gospel manifests itself more and more.

"It is not necessary to speak of the difficulties here at the beginning, because every beginning is difficult. The question here is to get a personal acquaintance with these people, and the people with me, and further to develop a mutual confidence, which is most necessary. On this account I have been obliged to repeat my family visitations. *At the present time I visit thirty-four Roman Catholic families.*"

Here follows a long list of the names and residences of persons favorable to the efforts of the missionary and who attend his ministrations. He then adds:

"I cannot commence preaching in Twelfth-street under three or four weeks, because the place on Twenty-third-street demands my entire operations; and, besides, my present physician has advised me to that effect."

GERMAN MISSION IN COVINGTON, KY.

In the early part of last winter the Rev. F. L. A. Dulitz was appointed to labor among the German Romanists in Covington, a growing town in the State of Kentucky, opposite the city of Cincinnati, in Ohio. Mr. Dulitz soon repaired to the place, and, enjoying the counsel of clergymen and other friends there, commenced his labors. But he has found some obstacles in his way, though he has succeeded in opening a Sunday-school and a week-day school. What further encouragement will attend the labors in this place

remains to be seen. From a somewhat extended report lately received we extract the following paragraphs, viz :—

"A few days after I received the commission as a missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, I left Cincinnati for Covington, Ky., and entered my new field of labor. Looking unto Jesus, the author and finisher of our faith, I ordered the exercises on the Sabbath, and also the Sabbath-school, and began missionary visits. The attendance on my preaching and in the Sabbath-school grew very encouragingly for several Sabbaths, so that I had great hope to begin soon the organization."

Here Mr. Dulitz recites at some length the details which constitute the hindrance to immediate success, or to the realization of that enlarged usefulness and prosperity he at first anticipated. He found influences at work to prevent persons from attending upon his instructions who at first encouraged him by their presence and influence. In these altered circumstances he says :

"To keep my few families, and to induce others to join us, I found it necessary to have an every-day school, for I often found a way through the children to the hearts of the parents. Besides, I found in my visits that most of the German parents, though living unconcerned about their own salvation, in indifferentism and materialism, feel the responsibility to care for the education and even religious instruction of their children, and I considered it my duty to take hold upon this fact."

He says further :

"I found, in general, the Romanists who are under the influence of priests, very difficult to be gained and brought entirely under the influence of the Word; *for it is so easy to let the priests care for everything*. Roman Catholics without any care, and who are non-attendants upon their church, are very few."

Having expressed a hope to be able, in process of time, to teach and benefit those people, he concludes by saying :

"If the Board approve of it, I am ready to continue to labor here in the cause of missions, and hope (confiding in Him who is able to do exceeding abundantly above all that we can ask or think) to present you in future a more cheering report of success."

MISCELLANEOUS.

PROTESTANTISM—THE LADIES.

Under this heading, the *Brighton Protestant* not long since contained an article calling on the women of England to aid their fathers, husbands, and brothers in the work of arresting the progress of Romanism in that island. It assumed that the happiness of English women was intimately connected with the utter breaking down of "confession" to and "absolution" by "a priest," and held that the catalogue of crime in every Popish country on the continent of Europe was a direct and strong appeal to every woman to engage in the work of expelling the usages and the whole of the polluting system of which it is a prominent part, from the kingdom.

It would have Protestant Associations formed in every town, and

encourage the ladies to organise themselves into committees, to co-operate with them. This they could do very effectively without being unduly brought before the public. For in the distribution of tracts, circulation of petitions, collection of funds to meet necessary expenses, and such like things, a very wide field of useful labor was opened before them.

In Brighton a "Ladies' Committee" had already been formed, and hope was entertained that the "bright example of the women of the Reformation," to which reference was pleasantly made, might lead hundreds and thousands to come forward and take an active part in the maintenance of a pure Christianity over the errors and corruptions of the Papacy.

We are glad to see a movement in that direction in England, and hope it will be cherished and quickened into vigorous activity in every place. None have a deeper stake in the issue of the Popish struggle than the female sex. They have ever been made the sufferers wherever it has prevailed. Self-respect and self-defense, therefore, as well as the happiness of the community, urge them promptly and cheerfully to come forward and devote their skill and all their energies to arrest the evil and root it out of the land.

If they will engage in the combat, they can render the cause of truth essential aid. They can do much to guard their own families, and also to create a correct popular sentiment concerning it. If they cannot rescue the *fifteen hundred* individuals of their sex now immured within the walls of the *fifty-three* ecclesiastical prisons (Romish nunneries) established in the island, (most of them lately,) and restore them to their parents and friends, to liberty and society, they may at least so diffuse information upon the subject, and influence the public mind, as to discourage the erection of other nunneries, and prevent inexperienced young women from being ensnared and led into them, and lost to themselves, the church, and the world, by interested and unprincipled advocates of the Papacy.

Such is our conviction of the fitness and importance of this method of operation, that we are anxious to say that we should be glad to see the ladies in their respective localities throughout the United States associate themselves in similar manner, and for the like purpose. We should be happy to see them in every congregation, village, or town, co-operating with local societies, or directly with the Board in New-York. To render their efforts *effective*, they do not need much machinery of organization. Indeed, the less the better, in some respects, if there be enough to direct the business and keep the accounts correct. Tracts and various publications on the subject can be distributed judiciously. Pastors can be reminded of the state of things, and be requested to deliver lectures and sermons on the subject of Popery as exhibited in the Bible —housekeepers can be encouraged to seek the moral and religious instruction of their female Roman Catholic domestics—ways can be devised to enlighten other females of more elevated classes, who are exposed and liable to be misled by the trappings with which Romanism is sometimes set out—and funds can be collected and forwarded to the

treasury of the Society, to enable it to prosecute its blessed work.

Several such Associations exist in our country, and the ladies who constitute them have accomplished a great deal of good. We wish they were in existence in every place, and venture to request every lady whose eye may happen to fall on this article, to do what she can to secure, in connection with herself, the personal attentions of her female friends to this subject, and to the performance of the acts which will promote the triumph of evangelical truth over the errors and fatal delusions of Popery among us.

PROTESTANTS IN ITALY.

Though under the strictest surveillance of the Roman Pontiff and his ecclesiastical officials, Italy nevertheless now contains in the aggregate a good number of Protestants. Besides the visitors who annually spend more or less time in various parts of the Peninsula, the permanent Protestant residents amount to several thousands. But notwithstanding their numbers, and the privileges allowed to Italians in the Protestant lands to which many of them emigrate for the purpose of permanent or temporary living, they are subjected to very many disabilities. Prominent among these is the denial to them of the free exercise of the rights of conscience and of worship. And but little better than an absolute denial are the conditions which are uniformly imposed, when in any case the exercise of these rights is granted.

But this state of things we hope to see changed. Events of comparatively recent occurrence, and some matters now in progress, seem to foreshadow the approach of the time when the Papacy will find it expedient, if not indispensable, to extend that courtesy and those privileges to Protestants resident in Papal lands, which are generally accorded to Romanists in Protestant countries.

The time, we think, is not far distant, when Americans, at least, will take up this subject, so far as it relates to themselves, and require a reciprocity. It is due to their self-respect as well as to the fitness of things, to demand that if Italian or other Papal subjects come to the United States and enjoy the fullest religious liberty, the same shall be extended to American citizens when in Italian or other Romish territories. And, if we mistake not, there is throughout England a strong feeling of a like nature, in regard to what is due to the subjects of that realm when abroad. Should the Protestant Governments insist upon it, it would not be long, probably, before equality in this regard would obtain. Let every citizen of our Republic think of it, speak of it, and do his duty in his appropriate sphere in regard to it, and a public sentiment will be created that will do much to hasten so desirable a consummation, at least in regard to our own countrymen. When it shall be realized by them it will undoubtedly, soon be extended to others.

The bearing of the following article upon this general topic is important. The article appeared in one of the secular papers of this city, not long since, as from a correspondent in Europe, and is well worth preserving. The facts it records should be remembered, though we think that the estimate which the writer makes of the

total number of Protestants in Italy is much below the reality. He says:

"I have often spoken in my letters of the Protestants in the valleys of Piedmont or Nice, of Turin, of Florence, and other places. But I have rarely or never mentioned those who live in the Lombardo-Venetian Kingdom, at Rome, or at Naples. Having found late and authentic documents upon this subject, I readily communicate the substance of them to your readers.

"In almost every city in Italy there are a number of Protestants, chiefly foreigners, Swiss, German, English, Dutch, who reside in that Peninsula for commercial purposes. Some are merchants, others mechanics, confectioners, hotel-keepers. They commonly bring with them young apprentices and servants, of their religious faith. Their settlement, except at Venice, Leghorn, etc. dates from the beginning of the nineteenth century, that is, from a period when Italy received from France more liberal laws. In 1815, after the restoration of the old princes, they were tolerated; perhaps, because it would have been too odious to drive away such old residents, or because the Italian governments, being in want of money, were afraid of impoverishing themselves by banishing industrious men.

"Let us now review some of these small Protestant congregations:—

"1. LEGHORN.—The number of Protestants, in round numbers, is 250, mostly of German, Dutch, or Swiss origin. As Leghorn is the principal port of the Tuscan Sea, these foreigners have gained a large fortune in trade. Their ancestors were already received under the dominion of the princes of Medici and of Lorraine. They have regular worship, celebrated alternately in French and German.

"2. VENICE.—Protestants, 300 to 400. Same circumstances as at Leghorn. In the seventeenth century, the Senate of France, who paid very little respect to the anathemas of the Popes, allowed foreign merchants to found churches in this city, and authorized them to have regular service. When Austria took possession of the Venetian States, she recognised this church, and subordinated it to the Imperial consistory at Vienna; only public worship was forbidden.

"3. BERGAMO.—220 Protestants. Many of them have come from the Canton of the Grisons, in Switzerland, and speak the Italian language. They came in the early part of this century to Bergamo, which was then the great market of the silk trade—the French had granted them perfect liberty of worship. The Austrians have quietly tolerated them, but without granting them any legal existence. These Protestants have received some aid from the Society of Gustavus Adolphus. The service is partly celebrated in the Italian language, but exclusively from the Grisons, or foreign Protestants.

"4. MILAN.—400 to 500 Protestants. After the Revolution of 1848, they opened a church and chose a pastor without asking leave of the Government. Nine months later, when Austria had recovered the city, their worship was forbidden. But Marshal Radetzki, who, I believe, belonged himself to a Protestant communion, took the responsibility of again opening a place of worship, but with heavy restrictions. The cabinet of Vienna has all along refused to give a legal existence to this congregation.

"5. TRIESTE.—About 1,600 Protestants. They are divided into two congregations, one of which belongs to the confession of Augsburg, and the other to the Helvetic confession. They hold a respectable rank in society; several are at the head of influential commercial houses.

"6. ROME.—The number of resident Protestants is 130 to 150. During the winter months there are some hundreds of Protestants more, but only transient. The English, Prussians, Americans also, have especial chaplains. The other Protestants have not the right to establish a regular church, nor to call a pastor; they attend the chapels of the ambassadors.

"7. NAPLES.—700 to 800 Protestants. They have two pastors, one German, the other French. Several are in easy circumstances. Some are soldiers belonging to the Swiss regiments, enrolled in the service of the Neapolitan monarch.

"The total number of Protestants living in Italy, both in the cities that I have mentioned and in the places where there is no particular worship, amounts to 7,000 souls. Add to this 1,000 to 1,200 English, American, and German travelers; a floating, constantly changing population. Such are the statistics of Protestism in this country.

"Now, how do the Italian Governments look upon Protestants? Here we must discriminate. The English churches, be-

ing attached to the embassies and consulates of Great Britain, possess great privileges. They are under the superintendence of English bishops from London and Gibraltar. The English have their own registers of baptisms and marriages; they have nothing to do in this respect with the national authorities. The German and Swiss residents are obliged to inscribe their baptisms and marriages in the registers of the Catholic parish, which causes much embarrassment and many quarrels.

"Except in Piedmont, and, perhaps, in Venice, *the Protestants of Italy have not the same rights as the other inhabitants. They cannot become naturalized citizens. Their churches are not recognised by law.* Their meetings for public worship are regarded as meetings for domestic worship. The places of meeting are regarded by the magistrates as private apartments. The pastor is a mere individual, a foreigner. Such is Popish tolerance.

"*Protestants are absolutely forbidden to make proselytes among the Italians. The natives of the Peninsula are not even allowed to set foot in a heretical church; and if a pastor was convicted of proselyting, he would be immediately banished.* Still the Gospel finds here and there hearts prepared to receive it. The word of God and the power of the Spirit cannot be chained by human decrees.

"The public mind, except in the ignorant and bigoted classes, is favorable to Protestantism. Intelligent men appreciate its doctrines and its moral influence. Protestant benevolence, particularly, is in high repute. Residents and travelers give annually large sums for the poor and the sick. The Romanists make much account of the money of Protestants.

"The religious life of the members of these small congregations is not always what it should be. Mixed marriages are frequent, although they cannot be blessed by Italian priests. The children of these unions are ordinarily educated in Romanism. There are also attempts to proselytize children and servants; for the clergy do not scruple to buy souls for money. In the hospitals, the Protestants are ill-treated by the Sisters of Charity, and pastors are prevented from carrying the consolations of the Gospel to the patients. Also, at Naples, Genoa, Turin, hospitals have been founded by the reformed communions.

"Will the day come when the mass of Italians shall open their eyes to the light of the Gospel! Let us not lose hope nor courage. The Romish clergy are in disrepute in this country—many souls sigh after a better religion."

☞ ANNIVERSARY.—The *Annual Sermon* before the Society will be preached in this city, Sabbath evening, the 8th of May next, by the Rev. N. S. S. BEMAN, D. D.; and the usual *Anniversary exercises* will be held on the Tuesday following, (the 10th of May, commencing at 10½ o'clock, A. M.,) when the Annual Report of the Directors will be presented, several addresses delivered, and the ordinary business of the Society transacted. The place in which these services will be held will be made known in due time through the weekly religious newspapers of the city, as well as through the next number of this Magazine.

BOOK NOTICES.

BOTH SIDES OF THE CONTROVERSY BETWEEN THE ROMAN AND REFORMED CHURCHES: being I., "A Doctrinal Catechism," etc., approved by the most Rev. John Hughes, etc., and II., The Other Side: By the Rev. Thomas S. Bacon, New-York. Delisser & Proctor, Successors to Standford & Swords, 508 Broadway, New-York, 1859. 12mo. pp. 522.

The inspired penman long since said: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is well illustrated, at least the *searching* part of it, in this work of Mr. Bacon. The Catechism referred to, as approved by the Archbishop, and which is made the text for our author, is known as "Keenan's Catechism," and it has been much relied on for the propagation of Romanism, and for creating the worst of prejudices among the masses of the people against Protestantism. Its circulation, without anything to expose its logical absurdities, historical fallacies, and unscriptural teachings, has done much harm in Europe, and not a little in this country since the Archbishop ventured to affix his signature of approval to it and send it out among our population. Few books more grossly misrepresent Protestants than it; and Mr. Bacon and his publishers are entitled to

the thanks of the community for the present volume, in which its misrepresentations are searched by the light of truth and are properly corrected.

The work is well got up, with good paper and readable type, and is well worthy of a place in the family library. We heartily commend it to the community, and wish it may have a very wide circulation.

THE LAND AND THE BOOK; OR BIBLICAL ILLUSTRATIONS DRAWN FROM THE MANNERS AND CUSTOMS, THE SCENES AND SCENERY OF THE HOLY LAND. By W. M. Thompson, D. D., twenty-five years a Missionary of the A. B. C. F. M. in Syria and Palestine. New-York: Harper & Brothers. 1859. Two volumes, 12mo. pp. 560, 614.

The subject of these beautiful volumes is one of intense and absorbing interest. It is treated in such a way by the author as to make his work eminently instructive, as well as attractive. These volumes are copiously illustrated with engravings, which add much to their value. To the beloved missionary, who has spent a quarter of a century in the Holy Land and in Syria, the scenes and manners which he describes are as familiar as household words, and he records them in these volumes in so genial and popular a manner, as to impart to his work a peculiar attractiveness. As the author makes everything he narrates tend to illustrate the Word of God, he has enriched biblical literature with a valuable work, suited as well for critical as for popular use. The prolific press of the Harpers has rarely ever published a more valuable or beautiful book, which we commend as well worthy of a place in every library.

☞ Notices of other books received are necessarily deferred.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1859.

NEW-HAMPSHIRE.

Chester. Congregational Church,	3 00
So. New-Market. Cong'l Ch., per W. Fifield,	10 06

VERMONT.

Manchester. M. B. Goodwin,	3 78

MASSACHUSETTS.

Hadley. G. B. Society of the 3d Church, add. by C. P. Hitchcock, Tr.	4 00
E. Sheffield. Deacon J. N. Collar,	5 00
Hadley Falls. "E." for Home Field,	5 00
East Falmouth. Deacon Benjamin H. Hatch,	5 00
Lawrence. William Hunt,	1 00
So. Scituate. Miss Sarah Ford, to make Rev. Sereno Howe a L. M.	40 00
Ashland. Congregational Church,	7 53
Franklin. Cong'l Ch., to make Charles Gowen a L. M.	48 50
Amherst. Legacy of Mrs. Hannah Sweetser,	30 00
North Weymouth. 1st Cong'l Church,	18 13
Stoneham. Congregational Church,	10 00
" A friend in D.	5 00
Medway. Legacy of Lewis Hawes,	61 25
Salem. South Congregational Church,	67 25
Beverly. Dane-street Church,	43 59
" Washington-street, Ch, in full to make Ab'm T. Doyle a L. M.	14 04

CONNECTICUT.

So. Britain. Olive Pierce,	5 00
Norwichtown. A friend to the cause,	20 00
Groton. A friend,	1 00
Waterbury. 1st Cong'l Ch., per P. W. Carter,	1 00
Chester. Cong'l Ch., per E. J. Doolittle,	9 00
Meriden. 1st Cong'l Ch., per B. H. Catlin, Tr.	63 65

NEW-YORK.

New-York City. For Paris Chapel, Robert Bonner, $25; Ambrose K. Ely, $20; Messrs. Burnham, Plumb & Co., $50; Israel Corse, $25; Wm. T. Coleman, $20; Gerard Hallock, $25,	165 00
" A. S. G., for Home Field,	150 00
" 7th Presb. Ch., Rev. T. R. Smith, for a L. M.	53 80
New-York City. Isaac Overhulse, $1; Wm. Persawl, $1; John Rohner, $20; cash, $10,	32 00
Borodino. Almira Town,	1 00
Owasco Lake. Edw'd Adriance, add. for L. M.	10 00
Brooklyn. Mrs. James Pattee,	5 00
Salem. A. R. Presb. Ch., to make Rev. J. C. Forsyth a L. M.	28 00
Albany. 2d Presb. Ch., Rev. Wm. B. Sprague,	340 08
Chester. Presb. Ch., bal. per. J. W. Wood,	5 00
Middletown. M. E. Church, in part to make Rev. S. Fitch L. M.	12 25
N. Y. Mills. Benjamin S. Wolcott,	20 00
Lenox. Mrs. Lydia Hall,	5 00
N. Argyle. U. Presbyterian Church,	11 00
Pulaski. Baptist Church,	1 87
" Cong'l Church, in part of L. M., for Rev. L. M. Chauncy,	12 00
Johnstown. Rev. L. P. Fisher,	5 00
" Lutheran Church, in part for L. M. of Rev. J. Z. Sunderling,	18 07
Chittenango. Reformed Dutch Church, add.	1 99
West Winfield. Methodist Episcopal Church,	7 49
East Winfield. Add'l for L. M., of Rev. H. H. Waite,	4 48
Rondout. Presb'n Ch., in full of L. M. for Rev. B. T. Phillips,	15 00
Newtown. Reformed Dutch Church,	16 01

NEW-JERSEY.

Millington. A. McGowen, Esq.	10 00
Paterson. 1st Presb'n Church, for the Paris Chapel, $35 50; Jno. Hopper, $5; Benj. Crane, $3; L. Burr, $2; a friend, $7; J. Colt, $5,	57 50
" Sandy Hill Baptist Church,	2 01
" A friend,	2 00
Newark. 1st Cong'l Ch., for Paris Chapel,	37 22
" Park Presbyterian Church,	83 00
" Dr. E. R. Fairchild,	100 00
Orange. Methodist Episcopal Church,	17 19
" 1st Presbyterian Church,	150 00
Belvidere. N. S. Presb. Ch., J. M. Paul, M. D., $20; Dr. Byington, $3; H. Paul, $3; T. S. Paul, $2; others, $11 25.	39 25

Bridgeton. A few friends, ... 1 26
Flemington. O. S. Presbyterian Church, . 48 40
" O. S. Presb. Ch., J. H. Sherard, $10; A. Lot, $2; Mrs. Robeson, $3; Dr. S. Clark, $2; J. P. Davis, $2; B. P. Kennedy, $2; others, $5, ... 26 00
West Hoboken. 1st Presb. Ch., M. Concert, 3 75

PENNSYLVANIA.

Pittsburgh. Drs. Bruce, Ford, and others, . 8 50
" An unknown friend, ... 50 00
Philadelphia. J. A. Brown, Esq., ... 100 00
" W. Spruce-street, O. S. Presb. Ch.—S. A. Mercier, Esq., $5; Wm. Martier, $5; Alex. Benson, $5; F. P. Austin, $5; J. Imbrie, $10; cash, $1, . . 31 00
" Miss'y Soc'y West Arch-st, O. S. Presb. Ch., to make Jno. Edwards, D. D., L. M. 30 00

MISSISSIPPI.

Port Gibson. R. G. Wharton, ... 6 00

TENNESSEE.

Jasper. Charles S. Town, for France, . . 4 00

KENTUCKY.

Lexington. 2d Presb'n Ch., Mrs. Dewees, in full of L. M. for Rev. J. M. McCord, $10; Mrs H. T Duncan, in full of L M. for Miss Mary Duncan, $20; others, $42, ... 72 00

MISSOURI.

St. Louis. J. V. Brown, for the Paris Chapel, 50 00
" 1st United Presbyterian Church, to make John Largue, Esq., a L. M. 62 10
" 2d Baptist Church, which makes Rev. Galusha Anderson, Nathan Cole, Samuel C. Davis, Esqrs., and Hon. Peter G. Camden, L. M.'s. . . 137 25
" La Fayette Wilson, in full of his L. M. 10 00
" 3d Baptist Church, ... 17 00
" Centenary M. E. Church, South. . 34 45
" 1st Cumberland Presb'n Church, 8 80
" Sturgeon Market Baptist Church, 7 53
R. Clark, Esq., $100; J. G Miller, Esq., $50; G. S. Drake, Esq., $20; S. Copp, Jr., in full of L. M., $20; Smith, Gore & Co., $25, in full of L. M. for William H. Gore, Esq.; Jno. Brown, Esq., $20, in full of a L. M.; E. W. Smith, $10; H. Hitchcock, $10; Dr. Rankin, $10; S. Plant, $10; E. Jackard & Co., $10; Messrs. Brandt, W. W. Plant, Downing, Anderson, Noyes, Renshaw, Michael, Childs, Campbell, Veitch, Theobald, White, Baron, Nicholson, ea. $5. Messrs. Whitehell, Blair, McClure, Ayles, each $3, ... 367 00

VIRGINIA.

Alexandria, O. S. Presb. Ch., Wm. Gregory, Esq., $5; J. W. Stewart, $5; J. M. Stewart, Esq., $5; L. McKensey, $2 50; Mrs. R. Hunter, $2 50; Mrs. J. R. Smith, $2 50; Robt. Bell, $2 50; Jos. Hunter, $3; others, $18 25, ... 46 25
" N. S. Presb'n Ch., Rob't Jamieson, $5; Miss Anderson, $5; E. F. Witmer, $5; W. N. M. Veigh, Esq., $5; A. T. Fleming, $5; G. R. Witmer, $5; W. A. Harper, $2; G. E. French, $2 50; W. W. Harper, $2; Capt. Eldridge, $2; Miss Fleming, $2; H. C. Claighton, $2; others, $10, . . 52 50

ILLINOIS.

Chicago. Elizabeth R. Stevens, . . . 1 00
Quincy. Centre Cong'l Church, add. . . 13 00
Payson. Congregational Church, add. . . 10 00
Griggsville. Congregational Church, add. 13 00

OHIO.

Cleveland. Elisha Taylor, Esq., to make Richard Taylor, Miss Mary E. Goodwin, Miss Mary Jane Taylor, and Anson H. Taylor, L. M.'s, ... 120 00
Bucyrus. Cong'l Ch., in part of L. M. for Rev. G. M. Conville, . . 7 00
Bricksville. Cong'l Ch., add. and in part for Deacon M. Hunt, . . . 4 00
Peru. Rev. Jno. McCutchan, in part of L. M. for Mrs. Mary McCutchan, 5 00
Strongsville. Free Cong'l Ch., add. and in full of L. M. for Jubal Whitney, 7 89
" 1st Cong'l Ch., add. and in full of L. M. for Rev. E. Thompson, 1 33
Chatham. Cong'l Ch., add. and in part of L. M. for Josiah Packard, . . 3 25
Plymouth. Cong'l Ch., in part of L. M. for Rev. E. P. Salmon, . . . 5 25
Oberlin. Two friends of the cause, in part of L. M. for Mary E. Hovey, . 10 00
Plank-Road. Mrs. Alison Gray, . . . 1 00
Cedarville. Ref'd Presb'n Ch., in full of L. M. for Robert C. Reid, . . . 10 00
" 1st U. Presb'n Ch., for L. M. of Sabbath School, . . . 26 00
Granville. Congregational Church, add., . 11 50
Miami City. Presbyterian Church, add. . 5 48
Cincinnati. 1st United Presbyterian Ch., . 25 87

MICHIGAN.

Edwardsburgh. Wm. H. Starr, add. for L. M. of his wife, . . . 6 00
Augusta. Wm. Bowdoin Palmer, Esq, for the Ev. Soc'y of Lyons, France, 150 00

IOWA.

Denmark. Congregational Church, . . . 20 94

TEXAS.

Lavaca. F. Beaumont, add. for Mrs. H. N. Beaumont's L. M. 10 00

CONTENTS.

Treatment of our Dead in Papal Countries, . 97
Ribbon Societies of Ireland, ... 100
Rome's Apostolic Claim, ... 102
Rev. John Flavel's Views of the Papists' notion of Faith 104

FOREIGN FIELD:—
Ireland, ... 105
Belgium, ... 107
Canada, ... 108
Hayti, ... 109
South America—Peru, ... 110

HOME FIELD:—
Mission School at Brownsville, Texas, . 113
French and German Mission in Detroit, Michigan, ... 115
Irish Mission in Louisville, ... 116
Irish Mission in Pittsburgh, ... 118
German Mission, New-York City, . . 120
German Mission in Covington, Ky., . . 121

MISCELLANEOUS:—
Protestantism—the Ladies, ... 122
Protestants in Italy, ... 124
Anniversary, ... 126
Book Notices, ... 126
Receipts, ... 127